



the gay weekly

35c

Vol. 4, No. 9

August 28, 1976

DiscoInfo



Photo by Don C. Hanover, III

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gay community news

Vol. 4, No. 9

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(617) 426-4469

August 28, 1976

Counseling Service \$5,300 in Debt

HCHS Faces Major Financial Crisis

By Tom Hurley

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Faced with the most serious financial crisis of its five-year history, the Homophile Community Health Service of Boston is fighting hard to pay pressing debts and find long-range sources of income. But the search for funds is being hampered by a continuing debate over the structure of the organization, charges and countercharges traded back and forth by its outgoing Executive Director, the staff, and the newly reconstructed Board of Directors, and what is felt to be a general lack of community support.

At the latest Corporation meeting, HCHS turned down a motion to hire a new Executive Director as quickly as possible. The Corporation, a body made up of paid Staff, volunteer members of long standing, and the Board of Directors, voted 21 to 8 with two abstentions against a Board proposal. The proposal called for Board members to raise the \$5300 needed to pay off outstanding debts out of its own resources or through a bank loan for which the Board members would have been personally responsible, provided that the Corporation appoint an Executive Director "as soon as a suitable candidate is found." Before the vote, the motion was amended to read that the Corporation would choose an Executive Director as quickly as possible "on the basis that a \$5300 gift be received from the Board within thirty days of the meeting." "What the Corporation did was to refuse a gift of \$5300," said one Board member who wishes to remain anonymous. "It's going nowhere. We're going in circles. We're right back where we started," John Lawrence, former HCHS Director of Education and currently a member of the Board, was reported to have said during the meeting.

Wednesday's meeting marks yet another chapter in the story of HCHS's fight to survive. Another chapter will be written next Thursday when the Corporation meets again to discuss the structure and function of the five-year-old counseling and education service. At stake is the continuation of the HCHS as an "education and outreach" program for the gay and straight communities as well as a place where gay people can obtain sympathetic counseling.

The debate over structure and



Rev. Don McGaw, outgoing HCHS director.

function stems in part from charges of mismanagement by the Board against the Rev. Donald B. McGaw, who announced last May 1 his resignation effective Sept. 1, and Chris Guerin, his administrative assistant, who also is leaving the Health Service as of Sept. 1. Some staff members, at the same time, make charges of irresponsibility and lack of involvement against some Board members.

Debts and Strategies

Since opening its doors in January 1971, HCHS has expanded its operations until they now include group and individual counseling, a hotline, an education division that includes a speaker's bureau, the WBUR-FM radio show "Gayway," Other Voices Bookstore, and two special counseling programs for alcohol abuse and family counseling. According to Nancer Ballard, Education Director and acting "office manager," "Gayway" continues to take care of its own budget. Other Voices closed last winter, leaving a \$2000-\$3500 debt. Although the Health Service assumed this debt, it's not as immediately pressing as others, and does not figure prominently in the present crisis. Grants covering therapists' salaries but not overhead fund the two special programs. The Education division brings in a very small amount through speaking engagements, the Hotline receives about 450 calls a month, but brings in nothing but telephone bills. Donations count for a very small part of the total budget. The overwhelming percentage of HCHS's income comes from therapy fees collected from



Nancer Ballard, the organization's Educational Director.

approximately 130 clients. But fees have never covered, and in the opinion of almost everyone connected with the Health Service, never could cover the operating budget; each month the Health Service takes in \$3200 in client fees but spends \$4500. To compound the problem further, only about 90% of these fees are actually collected.

Like many other small non-profit organizations, the Health Service has always had money problems. Each year it has operated with a deficit built into the budget. Up until this year it managed to survive, but the approval of the \$4800 deficit in this year's bare-bones budget was the prelude to the current crisis. The Corporation intended to produce the amount of the deficit through fund-raising, according to Barbara Hoffman, presiding officer of the Corporation. Despite attempts by the Board in April to reorganize itself into a more useful structure, the money has not been produced. Several members joined the Board in April hoping to be a part of a long-time policy review, only to find that they were immediately faced with a growing debt and pressing needs. In May the Board voted to continue funding \$7500 for a Director of Education, hiring Nancer Ballard to replace outgoing Donna Medley. Director McGaw strongly criticizes this decision: "If the Board of Directors had not hired an Education Director, we wouldn't be in financial trouble now." But Board members defend their action on the

grounds that the position had always existed and was an essential function of the Health Service.

In mid-June the telephone company made it very clear that service would be cut if back bills were not paid. By the end of June, Boston Edison and the landlord were demanding payment, and the Health Service found it necessary to reduce staff salaries, a tactic it had been forced to use several times before. Unemployment insurance moved from due to past due.

On July 21, at a closed-door "team meeting," several top level staff members met to discuss solutions to the financial problem. According to informed sources, Dr. Richard Pillard, HCHS medical director, proposed the idea that HCHS become a "therapy collective," a loose organization of therapists who are paid directly by clients and who pool their resources to pay for minimal overhead. Director McGaw reportedly seconded the proposal and said he would be interested in a quarter share of the collective. McGaw reportedly also suggested that the staff "get rid of the Board of Directors." McGaw denies he ever proposed the resignation of the Board.

The fact that this was a "secret" meeting alarmed several Board members who were already growing concerned about why the Health Service seemed unable to pay its bills although some money was coming in every month. The Board called an emergency meeting of its own for July 29. "We were quickly reacting to a threat to the Health Service," says one member of the Board, in defense of the lack of notice for the meeting. According to Board member Dr. Sandy Reder, it became apparent at this meeting that the Board could not get enough basic financial and operational statistics to see what was the problem. McGaw maintains that the books were always there for the Board to see; Board members argue that what figures they were presented with were unclear and did not adequately explain the financial problem. McGaw himself, according to one Board member, has not attended a single Board or Corporation meeting since she joined the Board in April. Some members of the Health Service also view McGaw's request for a quarter share in the proposed therapy collective as "self-serving."

Staff and Board came together when

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USTA Orders Chromosome Test

Transsexual Tennis Player Becomes an Activist

NEW YORK — The United States Tennis Association has ruled that Dr. Renee Richards, the transsexual tennis player, must prove that she is genetically a woman or she will not be allowed to play in the U.S. Open tennis championships. Richards, who as Richard Raskin was the sixth seeded junior male tennis player, underwent a sex change operation last month and recently surfaced in the LaJolla tennis championship in California as a woman.

"While the USTA is sensitive to and respects the rights of individuals to live as they may choose, it believes that the entry into women's events at the U.S.

Open, the leading international tennis tournament, of persons not genetically female would introduce an element of inequality and unfairness into the championships," the USTA stated.

"Persons competing as women will be required to undergo sex determination tests (sometimes referred to as the chromosome test) as used by the Olympics," the tennis association stated. The chromosome test concept was endorsed by the Women's Tennis Association and its president, Chris Evert, before the USTA made up its mind last week. As a sex-change operation does not have any effect on a person's genes, it is extremely doubtful

that Richards will pass the test.

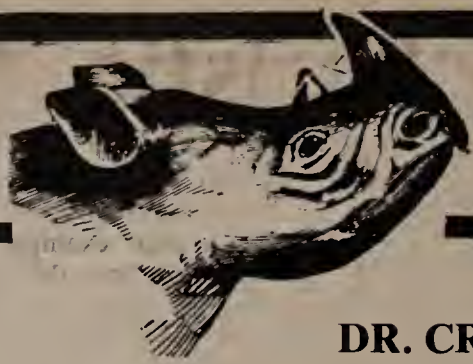
In an interview published in the August 19 edition of the *New York Times*, Richards asserted that she never would have applied to play in the United States Open if the story of her sex-change operation had not been given wide publicity. She told a press conference that she could have returned to anonymity even after all the publicity, and her sister and father urged her to do so.

"But I chose not to turn back," she said, "because I started getting really incredible letters from other transsexuals. I realized this was more than just a tennis question. A transsexual is

not somebody with two heads or who minces down a sidewalk. So I have become a spokeswoman for these people. I am in a position, because I am a reputable physician and not a freak, to show that transsexuals are people who can hold their heads up high."

As far as the chromosome test is concerned, Dr. Richards stated her position in opposition to the test. "The so-called chromosome test is a poor laboratory choice," she said. "There are many varieties of chromosome patterns, and the test is not always a simple female or male result. One in

(Continued on page 3)



news notes

GAY MP DIES

LONDON — Since the subject of homosexuality has become more open in Britain, the *London Times* reported in its obituary on Thomas Edward Neil Driberg, Labor member of Parliament from 1942 to 1975, that Driberg was gay. Driberg, who was 71 and known as Baron Bradwell, died last week. According to *Village Voice* columnist Alexander Cockburn, Driberg's homosexuality was "scarcely an unknown fact." Cockburn reports that it was Winston Churchill who said, "Driberg? Driberg? Isn't he the chap who was bringing buggery into disrepute?"

In a column filled with all sorts of delightful gossip about the Labor MP, who also worked under the name of "William Hickey" as gossip columnist for Lord Beaverbrook's *Daily Express*, Cockburn reports an incident that took place shortly after the war. At that time, Driberg was the chairperson of the Labor Party Conference in Edinburgh. "The Conservatives planned to entrap him," Cockburn writes, "with the resultant damage to him and his party's reputation. Although forewarned of this strategem, Driberg dashed into the bushes near Edinburgh Castle with a young Norwegian seaman. They were at once detected and apprehended by the policeman who had been covertly dogging Driberg's past. Arrest me, officer, said Driberg bravely, but why victimize this young lad? The foolish copper agreed, and the evidence for the illegal act scuttled away."

KENNEDY ON GAYS

BOSTON — Citizens for Participation in Political Action (CPPAX) announced last week the results of a questionnaire sent to all candidates for the U.S. Senate from Massachusetts. Among the questions asked was, "Would you support legislation to eliminate job discrimination based on sexual preference?"

Four candidates — Robert Dinsmore, Albert Onessimo, Bernard Shannon, and Michael Robertson — did not respond to the questionnaire. Both Sen. Edward M. Kennedy and Socialist Workers Party candidate Carol Henderson Evans responded "yes" to the question. Another candidate, Boston City Councillor Frederick Langone, stated, "I believe that Yes or No answers are not sufficient to state my positions on such important issues."

In a poll taken of their membership, CPPAX — which has sponsored gay rights legislation in Massachusetts for the past four years — decided to endorse Sen. Kennedy for re-election.

DR. CREW BACKED

WASHINGTON, D.C. — The District of Columbia Office of Human Rights has ruled that American University failed to hire Dr. Louis Crew, gay activist and founder of Integrity, because of his sex and sexual orientation." Dr. Crew, who lives in Fort Valley, Ga., had applied for the position of Communications Professor at American University's College of Continuing Education. Dr. Crew was turned down by the dean despite the fact that he was the top choice of faculty committees, Adam DeBaugh reported in the August issue of *The Blade*, the Washington gay monthly newspaper.

American University had claimed it hired a woman instead of Crew "to be in compliance with its affirmative action obligations." However, the director of the D.C. Human Rights Office, James W. Baldwin, rejected this line of argument and stated that "the affirmative action plan seems to have been conveniently brought into play when the Respondent was faced with accepting or not accepting the Complainant [Crew] as the top choice of the faculty committees. The Respondent was faced with having as a member of its faculty, not just a homosexual, but an avowed, controversial homosexual."

The Human Rights Office has invited both Dr. Crew and American University to "join with it in a collective effort towards a just resolution of the matter." The conference will take place sometime during August. If the University refuses to attend the conference meeting, the case will go to the Human Rights Commission for public hearings.

In the meantime, the Dean who decided to refuse to hire Dr. Crew has died. The new interim dean, Dr. Herbert Striner, told the *Blade* that "I couldn't care less about a teacher's activities or sexual preference. I am just concerned about having first rate teachers who provide a good learning environment."

NEW YORK REVELATIONS

By Tony Russo

NEW YORK — About once every six months, the New York Gay Community adopts a new "in" place and about once a year it adopts a place which cannot be classified as "in" or "out," but is simply "wild." This year the new place is The Toilet, located on West 14th Street in Manhattan.

My lover was away, so I decided to visit New York's new den of iniquity and two bars which I had not been to for quite some time. I started out by visiting The Strap, located at West 18th Street and West Street. Having seen the predecessor in moral turpitude to this year's "Toilet," I was curious to see if the bar was still popular. The attraction at The Strap is always their back room. The back room is as large as the front room, or the section where the drinks are served. When one enters the dimly lit back room one passes through a chain curtain and enters one of two back rooms. Two years ago, the bar was always crowded. There was no cover charge and if one just wanted to have sex, The Strap was a convenient place. So, I went back to see if the situation had changed. Since back rooms are no longer the uncommon

phenomena they were when The Strap first opened, I expected the level of attendance to drop. It had, and the place was like a morgue — especially for a Saturday night at peak time. The reason, in part, because of the requirement of buying a drink before entering the back room, and because of the increased number of Back Room Bars now in New York. The place was too quiet for me, so I decided to leave.

Where should I go to next? I had heard about The Toilet from a friend. He had described the place detail by detail. It sounded like Dante's "Inferno." I tried to call my friend to see if he might want to visit the place again, but he was not at home. I really did need someone to accompany me, and I thought of everyone I knew. Finally, I decided to march down to the place, alone, and try it. The thought of urophilia, glory holes on the dance floor, and the possibility of having no non-human bathrooms to use did not appeal to me. However, thinking of this did not make me change my mind. I was going there and there was no stopping me.

I got to the door and was greeted by a young man who told me to wait for

the elevator (one enters the elevator from the street). The elevator came, we went in and he warned me that I would be required to pay \$3. I do not know what I was expecting, but I felt like I wanted to hide under a trench coat. When we reached the third floor I was greeted by a bouncer type who, from the cast on his arm, looked like he had recently been involved in one of the bar's brawls. He collected my \$3 and gave me a pass for a free drink.

I walked in. Much to my surprise I did not see the sleazy characters I had expected. The clientele was quite varied. There was one of every kind — someone in leather, a midget, a Columbia University type student, older men, younger men, attractive men, unattractive men — everyone except women. At the bar they were showing slides of nude men. The dance floor was empty, but the back rooms were not.

I'm not really sure what I expected, but whatever it was, I never saw it. The back rooms were no different from any other back room in any other bar. The only additions were the men sitting on

the toilets. I had not reached the stage where I could try urophilia, so I passed up the option.

The bar was only a place which had a new attraction. Yes, it was more outrageous than other bars, but its outrageousness ended there. I quickly got bored walking around the bar, so I decided to visit one of my favorite bars, The Ninth Circle.

As usual, the bar was packed. The Ninth Circle is one of the few bars which has maintained its popularity over recent years. I really did not expect to see any new additions, but was pleased to find women now frequenting the bar. It is a rare phenomenon in New York gay bars.

My tour ended. I went from the most outrageous to the most conservative, from a bar with a back back back room to a bar with no back room at all. It was an experience. Although I will never take mother on the tour, I may some day take an out-of-town friend to the bars that help make New York what Historian Oscar Handlin in another context called "The Salad Bowl of America."

Dyketactics Hexes Church at Eucharistic Meet

By Tommi Avicoli

PHILADELPHIA — The Eucharistic Congress — with all of its appalling pomp and circumstance — came to Philadelphia the week of August 1-8. The Congress, a mass gathering of Catholics from all over the world, received more than its fair share of coverage from local and national media. The City, in clear violation of the principle of the separation of church and state, hung banners all along the new (buycentennial-made) Chestnut Street Transitway and the Parkway, proclaiming: “Jesus, the bread of life.” Area ACLU activist, and strong gay rights supporter, Spencer Coxe, appeared on the NBC News to protest this obvious example of non-separation of church and state.

Also interested in protecting the non-separation of church and state were area lesbian/feminist activists DYKETACTICS who arrived at the Eucharistic Congress on Friday morning, August 6, for a seminar entitled “Women and the Eucharist.” Such topics as “Christian Lib” and “Man, Woman and the Eucharist” were to be discussed. According to Sherrie Cohen, DYKETACTICS “went down to enter into dialogue with those women about the role of women in the



church . . . [and] the church's negation of sexuality.”

It was more an “opening up of dialogue” than a confrontation. DYKETACTICS set up a table outside the Civic Center, where many of the ceremonies connected with the Congress were to be held. Lesbian literature as well as copies of their July 4 “Lesbian/Feminist declaration” (indicting the Man for his sexist institutions of church and state) were available for women to read. Women also carried posters, some of which said: “Who cooked the last supper?” “Did Jesus have a baby sister?” and “Church: Stop oppressing lesbians!”

Anti-Gay Providence Police Chief Quits

By Annette D. Gagne

PROVIDENCE, RI — Police Chief Col. Walter A. McQueeney, known for his anti-gay attitudes, has decided to resign from his position this fall. His replacement has not yet been named but three candidates are Sgt. Vincent Vespia, Jr., a detective with the state police, Capt. Robert E. Ricci, Providence chief of detectives, and Capt. William W. Panaccia, head of the Providence Police Training Academy.

Both Ricci and Vespia declined to comment on what their policy toward

got the job. Neither of them would acknowledge his candidacy for the position. Though Ricci said he thought “It would not be proper to comment at this time,” on the police department's approach toward gays, he said, “If you call me on September 13 I probably will comment.” Panaccia could not be reached.

The outgoing police chief's policy toward the gay community was illustrated a few months ago when he refused to grant a parade permit for a

The reaction of the people there, according to Cohen, was evangelical; they were “trying to save us.” One woman even “promised to pray for me.” Barbara Pauluck, however, told GCN that she felt their action reached a lot of women.

Later that same afternoon, DYKETACTICS visited the church of Sts. Peter and Paul on the Parkway. It being Hiroshima Day — the day people mourn for the Japanese killed during the bombings — the church had planned a mass to be attended by a large number of military leaders. The women stood on the corner as the procession of military and religious leaders filed past. It was a stark testimony to the reality of non-separation of church and state. The women chanted: “The church holds mass for murderers” and “the military does the church's dirty work.”

On Sunday, the women gathered outside JFK Stadium in South Philadelphia where the closing ceremonies were held. They formed a witch's circle and hexed the Catholic Church, then blessed each other, dedicating themselves to working for the church's demise. One hundred thousand people were at the Stadium that afternoon to hear (via satellite) the Pope's message,

and to hear a special address delivered *in person* by President Ford. The event was a clear example, Sherrie Cohen said, “of how the church and state conspire against women.”

“Everyone who walked out [of the Stadium] had to pass us,” Ms. Cohen told GCN. The pilgrims were “filled with holiness and wholesomeness after having been blessed by the church and state.” Then they had to “deal with the fact that they were not showing Christian love” towards the dykes who gathered to protest their church's oppression of women. The DYKETACTICS signs were to that point: “The Pope's Encyclical and the Supreme Court decision conspire against homosexuals,” “What happened to separation of church and state,” and “Stop Vatican colonization in the U.S.”

Reactions at this point were varied. One boy, Sherrie Cohen related, “was pounding his chest, shouting ‘I'm a man, I'm a man! Women are second.’” A priest cornered Barbara Pauluck, sermonizing about how sexual organs were made for reproduction. Then, too, there was the woman who merely said, “Oh no, no!” to which Barbara replied, “Oh yes, yes!”

Navy Drops Charges Against Sailor

CHARLESTOWN, MA — The United States Navy has dropped all charges and withdrawn plans for an administrative discharge hearing in the case of a serviceperson, stationed at the Charlestown Naval Base, who was accused of “homosexual tendencies.” The Navy's decision, made by Charlestown Naval Base Commanding Officer Tyrone Martin, came after two men who had made the accusations in sworn affidavits to a Naval Intelligence investigator, withdrew the charges in counter-affidavits. Both of the men had charged the accused serviceperson with “homosexual tendencies” while one of them had alleged that the accused man had committed a “homosexual act.”

The double recantations and the Navy's decision to drop the case came after an intensive investigation. In the counter-affidavits “both of the men told the Navy that they had not been quoted accurately,” Chester Weinerman, lawyer for the defendant, told GCN. “One of them stated that he had misunderstood some of the accused sailor's acts. He said that he

had misconstrued what was really just brotherly touching.” The investigation had originally been set in motion by the accusations of an 18-year-old serviceperson, stationed at the Naval Yard, who was one of the two men who with-

drew the allegations.

“Very often if you set out to prove something, you'll find the evidence to justify your suspicion,” attorney Weinerman told GCN. “The Navy Intelligence had a particular end in mind and the questioning, at least in part, was geared towards achieving that end. The affidavits and counter-affidavits should be seen in this light,” the lawyer added.

Commanding Officer Martin had originally told Weinerman that the case would go to a discharge hearing but then abruptly reversed himself. “This case is significant,” Weinerman said, “because it shows that the Navy doesn't automatically go to an administrative discharge hearing that too often sets the machinery in motion that usually leads to a discharge. The anticipated result is too often the result. In this case, they paid attention to us and saw that the case would only hurt the people involved.”

Weinerman has no illusions that the case marks any major departure in the Navy's treatment of gay people. “But a case like this,” he asserted, “shows that the Navy can take a more reasonable approach towards the reality of the situation and not move automatically towards an administrative discharge proceeding.”

the gay community would be if either march during Gay Pride Week. He only relented when he was ordered to grant the permit by the federal district court. McQueeney said publicly he thought the Gay Pride Parade was “a disgrace.”

McQueeney's decision to resign is the outcome of a recent shakeup in the city's political machine. McQueeney is a Democrat, was appointed by a Democrat and served under Democratic mayors throughout that party's long grip on Providence city government.

McQueeney admits that he could see the end of his career when Republican Mayor Vincent (Buddy) Cianci was elected in 1974.

He insists, however, that the decision to leave was his, that he cannot fulfill Cianci's campaign prom-

ises for more security with present resources.

In an interview in the *Providence Sunday Journal*, McQueeney asserted, “Nobody told me to leave. People know me well enough to know that nobody could tell me to leave. But it's reached the point where I lack the ability to do the job better than I have been doing it. I cannot keep my commitments to the public as chief of police. When that happens, it's time for someone else to try.

“I've begun to sound like a liar, a hypocrite, and a phony,” the police chief continued. “And the good Lord knows I'm not . . .”

“No, nobody *told* me to leave. Nobody ever said, ‘Get out.’ I'm leaving this department because I want to. Understand that. I WANT to leave this department,” McQueeney stated.

Transsexual Tennis Player

(Continued from page 1)

every 4,000 has abnormal sex chromosomes. There are xo's, xxy's, xyy's, single x's and a whole mosaic of possibilities. There are probably people in this room other than myself who might fail the so-called sex test for their sex on any given day. I don't know how I would do on the test. I don't want to know.”

Despite the USTA's decision, Richards is still scheduled to compete as a woman in the South Orange (N.J.) Tennis Week Open, Aug. 21-29.

However, there is some doubt at this point as to whether Richards will be allowed to play in South Orange. Jerry Diamond, the male executive director of the Women's Tennis Association, is dead set against Richards' competition in the \$60,000 warmup for the U.S. Open. Diamond has reportedly threatened to pull the rest of the women tennis players out of the tourney if Richards is permitted to compete.

Much of the opposition to Richards comes from the fear that her male biology would give her an advantage over the women tennis players. However, Julie Heldman, third seeded

female tennis player in the U.S., disagrees. “Sure,” Heldman told her mother, Gladys Heldman, the only journalist to be granted an interview with Richards, “Dick Raskind in a dress could beat Chrissie Evert or Evonne Goolagong, win Wimbledon, Forest Hills, whatever. But Renee Richards is no longer Dick Raskind. Throughout the treatments there has been a diminution of strength, a change in musculature. She has lost 40 pounds, the biceps have practically vanished. Richards just isn't as strong as Raskind. She has real breasts; she is spiritually and athletically a woman. A very nice, bright one, who plays tennis OK — after all she's played innumerable events at a high level — but she isn't going to burn up the women's tournaments she plays. Even if she did, I wouldn't feel any animosity. Any woman who talks to Renee will regard her as a sister. She's gone through so much, the unbelievable operation, to doubt her sincerity.”

The USTA made its final decision on whether Richards may compete in the US Open on Friday, August 20, at 5 p.m. after GCN went to press.

WARNING

A man who hustles at the Greyhound Bus terminal area in Boston has told GCN that he was picked up by a man driving a white Cadillac with one side smashed in. After having sex, the man said that he had to get his money out of the trunk; he then opened the trunk and reportedly pulled out a gun. Although the hustler ran away to safety, the other man is armed and may be dangerous.

From the Editor's Desk

By David Brill

Given the uncanny ability of too many of GCN's readers to perceive mere criticism as a fascistic device, I recognize that by siding with Sporters in the recent hoop-lah when ten or so drag queens invaded the bar last Saturday, I will probably be subjecting myself to unending attack. But the "invasion" was a stupid and irresponsible demonstration, and its perpetrators should not go unreprimanded.

The age-old problem of where drag queens, or men dressed as women, should be "permitted" did not begin at Sporters or in Boston. Legally, of course, any orderly person over age 18 is entitled to be in a bar if he or she wants to.

But I am not talking about legal niceties here, I am talking about the right of an establishment to set certain *de facto* — not *de jure* — standards. Surely these same men who chose to disrupt Sporters by trying to gain entry as drag queens would not similarly try to get into The Saints dressed as men. The Saints would not permit it, and would advise against it. Different establishments have different qualities, and it is the responsibility of their managements to exercise some

semblance of control to protect the interests of the patrons who do choose to attend.

Standards, admittedly, are a downward-mobility quality. That is to say, a well-dressed man — suit and tie and all — would rarely be barred from even the most "working class" of bars, but you would never find those same "working class" types gracing the bar-stools at the Ritz Carlton.

The question is not whether Sporters should or should not actively deny drag queens admittance. That would be active discrimination, something that makes the business both uncomfortable for the vast majority of patrons, and difficult for the management to run. The question is whether or not the drag queens should respect the entertainment rights of others. Why all this barrage of activity to drink at a place where one is clearly disruptive? Do any of these drag queens frequent Sporters when they are not in drag? Are they denied admittance then? Clearly, the bar is not setting standards for people — it is simply devising a few somewhat simple, informal standards, one of them being for dress. These standards protect the people who attend the bars. Most responsible managements of any type of bar follow the same

policy.

Choosing Sporters, of all Boston bars, to demonstrate against is incomprehensible. Sporters contributes more to the community than many of Boston's clubs, and was recently rewarded by city and state officials for it by being granted permission to expand. Compare the record of Sporters — which has a good track record for keeping troublemakers away — to certain other local establishments, which will admit any hoodlum with enough money for a mug of beer, and I'm sure anyone would agree that Sporters acts far more diligently in protecting its gay patrons.

I have defended many types of gay people — including drag queens — in many different places, including police stations, and community groups — and I will continue to do so, on the condition that they, in turn, respect the rights of others. But when any individual — gay, straight, drag queen or otherwise — demonstrates a disregard for another person's or group's rights, then they should not be defended. Sporters should not be condemned for doing the right thing. The drag queens who descended on it, though, should be admonished to, in plain words, grow up.

COMMUNITY VOICE

escalating sexism

Dear GCN,

Something's really bothering me. The promotion of sexism between men (which I imagine offends women too) of many of GCN's larger ads is escalating, and they are now being featured throughout the paper instead of at the back. Would there be anything wrong with trying to concentrate such ads towards the back? They could then compete with each other, since they're all about competition between men anyhow. I mean, just facing a full page BC ad to a full page Eagle ad would relieve a few articles from the bad karma those ads radiate.

Despite the relative restraint shown by the photographs of the men for the recent baths article, at least one hurt person (from California) comes right out and identifies the type of men promoted by the baths as oppressors (they have privilege even without doing anything as individuals to promote it) and I agree. Apparently the writer of the GRAC article didn't read the anti-physical-caste system article that letter responded to, or didn't give a shit, so oppressive articles and ads are the context in which his letter appeared.

The Club Bath's Mr. #1 contest ad is the most oppressive thing to me personally I've ever seen in the paper, and the 'Benefit of GCN, Inc.' is on it. Both BC one-in-a-thousand man drawings, notice, are drawn from the point of view of one of his knees (looking up at the face, and across the crotch).

With subscriptions and fund schemes increasingly successful, does GCN really need to give these ads places where they contradict nearby features?

A. Nother Gay
Brooklyn

disgusting ads

Dear Editor:

Hey, er — everybody knows that publications (except house organ propaganda) exist because their advertisers pay for them; that publications and other media-products SELL their readers to their advertisers: "You are the commodity".

I'd like to say, dammit, that closely-printed column of editorial matter about (sorry, haven't had enough sleep after my night's work) abolishing stereotypes and removing oppression don't stack-up too good, fellers, against full-page ads for baths and bars, which perpetuate those stereotypes! That the only gay people who are visible and count are musclebound Adonis-type males under 25, who spend their lives in g-

strings, trading spit I think your ads are disgusting!!! I'd like your advertisers (whose whole pages pay your bills) to know that their gay-place ads disgust me.

I've never been able (for such reasons as gay advertising and other ostensibly gay fronting) to consider myself one of you: "gay" isn't mine; and the overt criteria of gayness that you are perpetuating in your shitty meat-rack ads have little to do with my self concepts.

I always figured that there was never anything particularly gay about where I'm at: I consider myself a Q U E E R, baby, and that's somep'n' else.

More in truth than fantasy,
Abe Smith
Amenia, New York



Fighting Ram, a variety of Ovis aries.

ads and beauty contests

Dear GCN:

I would like to express deep disappointment at the inclusion in GCN of two full-page ads: the ad for the bar, The Eagle's Nest, and the ad for the Mr. Club Baths Contest. These ads are a sad testament to the paper's attitude toward gay men, and a disheartening indication of the direction GCN may be going. Not only are both advertisements as demeaning to gay men as *Screw* and other pornoperiodicals are to women — they are obviously included in the paper for financial reasons. What these ads do is set up physical stereotypes of gay men in which objectification is carried to the point of oppression. If these musclemen are among us, these "men who are man enough", they are a minority, and in need of support for their gentleness and compassion, not their physiques. The ads represent an *Advocate* consciousness, a vampirism of masculine myths GCN can't afford to reiterate if it intends to retain its credibility. It's one thing to appreciate beauty in men by one's own standards, and another to be handed those standards by exploitive advertisement. Those people who support this advertisement may be where the money lies, but aren't where the heart of real revolution is.

Even more disturbing is the decision by GCN, Inc. to accept the Club Bath Contest as a benefit. This isn't supporting gay business — it's ignor-

ing the exploitation of gay brothers for the financial interests of a corporation. (I understand the newspaper staff rejected the idea of the benefit, but were overruled.) I feel that to support this meat-marketing by accepting the proceeds is a direct contradiction to a movement where one of the basic aims has been to see people as people. It's an insult to gay men that the exploitation levied upon us by people with the money to advertise is going ignored, and indeed, is being supported, by a paper we once thought was ours.

Sincerely,
Steven Blevins
Cambridge, Mass.

'man' enough?

Dear GCN Friends,

What is going on in your advertising department? Are you so pressed for funds to pay off that loan that you have sunk into the mire of selling macho sex *a la* the *Advocate's* fleshpot section which they call (in what the editors there probably think is a euphemism) "Trader Dick?"

I expect such trashy ads as your recent one bearing the slogan "If You're Man Enough..." in such anti-Gay publications as the *Advocate* and *Blueboy*, but I am quite taken aback to see you run such Gay macho garbage. It is an insult to Gay consciousness which many of us in San Francisco and elsewhere are working hard to develop.

In the very issue in which your readers are told that they have to be "Man Enough" to go to some crummy bar to be exploited, you have an article discussing "effemophobia" and the (negative) politics of camp. What *are* GCN's politics when it comes to sissies, effeminate men, and transvestites? Are they MAN ENOUGH to read your paper?

The next thing I know you will have a guest column by Goodstein or perhaps a column on faggot financial management—or better yet an ad telling how people can call your subscription phone nationwide "from their closets."

Masculinity and gender role conformity are at the very root of the oppression of Gay men. Your inclusion of the "Man Enough" ad represents not only a condoning of such oppression but, worse yet, a strong reinforcement of its legitimacy.

Reject such macho-sexist ads in the future not just because I find them nauseating but because their effect is antithetical to Gay Liberation's struggle with our greatest enemy—our own internalized oppression.

With lavender anger and love,
Bill Boletta,
San Francisco

NEED OF THE WEEK

In his quest for order, sanity and organization, GCN's new business manager is in need of a file cabinet. If anyone has one that he or she is willing to donate or lend to the paper, please call Lionel or Lester at 426-4469.

A Gay Person's Guide To New England



"It's the best."
—Michael's Thing

The 1976 edition, "A Gay Person's Guide to New England." Available at \$3.75 from finer bookstores, gay bars, baths and organizations throughout New England and the World. By mail, \$4.00 postpaid from GPG, Dept. D3, 22 Bromfield Street, Boston, MA 02108. Copies sent in plain brown envelope. Make cheque payable to "GCN."

h.c.h.s. support

Dear People:

I am writing about the Homophile Community Health Service which many of you no doubt know is verging on the edge of bankruptcy. Without the financial support of the gay community, the health service cannot remain viable. Having been with HCHS since its inception in 1971, I've watched it flounder through crisis after crisis with no real sound funding, though many of us there over the years have tried in numerous ways to address the problem. In the final analysis, I've come to the conclusion that HCHS, and other gay service ventures, cannot depend on outside sources for funding, but rather must lay the survival question squarely before the gay community.

Frankly, and maybe harshly, I must say that I have found very little commitment to HCHS within our community. Yet, many expect it to be there when they, or friends and acquaintances, are in trouble. I can remember sending out newsletters, 1000 or more at a time with a contribution slip attached, and receiving a gross total of \$300 . . . barely enough to pay for the mailing. I can remember benefits to which only a handful of people bothered to come. I think, too, of other organizations that are doing much good work for us, and maybe with words are cheered on, but when it comes to the dollars and cents, few are willing to make any sort of sacrifice to put their money where the mouth is. The National Gay Task Force is an excellent example . . . drawing on the support of gay people in fifty states, yet having to limp along on \$65,000 a year budgets. Organizations like Christian Cause, that would wipe us out if they could, draw ten times that amount with little effort.

HCHS has a long record of real service to the gay community, not only in direct services to clients, but in education, media, and other forms of outreach. It is an agency that I have been very proud to be associated with, and never before would I have questioned whether it ought to survive, but I am beginning to wonder whether the gay community really wants it to survive. If so, such a desire has never been demonstrated with very much enthusiasm . . . certainly not from the pocketbook.

We have our critics, even within the gay community, and I think some of those concerns need to be addressed. HCHS has been accused of self-interest on the part of those who work there, and has been attacked by gay media outlets for ripping off the gay community. When I started at HCHS, I was paid \$100 a week full time when I could have been making \$250 a week practicing my profession in any other sector of the economy. Of that salary at the end of two years, I signed away \$3900 of it that could not be paid. I

worked for an additional year as Director of Education, full time and more, for \$20 a week to cover expenses for traveling to speaking engagements. Don McGaw, Bob Jones, and others did much the same. Richard Pillard, who has been the Medical Director for the clinic since it first opened, has never taken one cent in payment, and in the early years of operation turned over client fees from his lucrative private practice to insure the survival of HCHS. Those who are on the paid staff currently, and they are meagerly paid to begin with, have taken 50% and more reductions in their salaries for much of this year, and such cuts have almost become tradition by now.

We have served clients for as little as 50 cents a visit, and many pay under five dollars. I don't think people will find that kind of service for that little fee available anywhere in the city among traditional helping agencies. We have constantly been striving to keep client fees as low as possible so that services are available to anyone. But this means that client fees will never support the operation costs of the agency. Indeed, I work for a hospital that has a budget in the millions, and it couldn't survive on patient fees alone without a great deal of community support.

It seems to me that such support must come from the gay community . . . that those who maybe can't be active or open can at least contribute financially. I have begun to feel that the gay community doesn't give a damn about supporting any gay agency, unless and until, of course, they get into their own personal bit of trouble and need the service. That's like waiting to build a hospital until 100 people get sick. Not only HCHS is involved . . . GCN clearly has the same problem, HUB has folded, NGTF has to beg for survival, despite the obvious and well-known contributions all have made to the relief of oppression for many gay persons.

I get particularly angry when I think of the thousands of gay people out every weekend (some every night of the week) dropping \$20, \$30 and more in the bars and thinking little of it. If everyone stayed home for one weekend a year and sent the money to their favorite gay group, I'm convinced we'd have enough money to survive for a year and even more.

HCHS now has over \$3000 in hard core, due yesterday type debts, not including thousands in salaries that people have waived never to see again. There are no funds at all to hire an Executive Director to do the fund-raising or the planning for the future, and there is a demoralized staff who feel little support from anywhere for what they have tried to do, despite the personal sacrifices they have made to insure the survival and availability of an agency like HCHS. The phone and lights may be turned off any minute, and if we don't pay the rent, we may be the first traveling counseling service in history. Sound

bleak? At best, it's worse than bleak.

If people in the community wish HCHS to survive, then it's time they dipped into the old checkbook and demonstrated their commitment. If that kind of grass roots community support doesn't materialize, and very soon, HCHS might have to close its doors. But then I think maybe it should close its doors if after six years we haven't made any more of an impact than what amounts to benign neglect on the part of the community that we have vigorously and sincerely sought to serve.

Sincerely,
John C. Lawrence, MS. R.N.



no 'rotting closet'

Dear GCN:

I feel impelled to reply to Roger Henry's letter about my article on being denied an apartment. I truly resent any insinuation that I "slunk back into that rotting old closet." My lover was denied two different jobs because he chose to include the fact that his doctoral dissertation was on the politics of the gay liberation movement, written from an insider's perspective. We were both arrested once on Long Island because we were openly gay men. I was admitted to graduate school as an openly gay man who wanted to do community organizing within the gay men's community.

After much consultation with our attorney we realized that there were no legal grounds for us to demand that we be allowed to take occupancy of that apartment. Even had we won a long - costly battle to live there, I feel it would probably have been a Phyrrie Victory. For with all the joys and rewards of being TOTALLY out (even when I was teaching junior high school), there is much shit one still gets and at least some kind of minor battle daily.

We were primarily looking for a home. For us a home is our harbor and a place where we can fully relax and recharge our energies. Anyone who is involved with living with another person, and who knows how much work that alone is at times, no matter how much two people love each other can understand why we chose not to allow our home to be invaded by any more struggle than we each brought.

In fact, Mr. Henry, prejudice has not once again ruled supreme. We have publicized this incident throughout the local village press, both

gay and straight. Education is one way that people learn.

At every hearing or debate on the New York Gay Civil Rights bill at least one opponent has said, "show me one documented case of discrimination." Next time the bill is up before the city council I can testify, and plan on doing so.

Sincerely,
Michael Shernoff
New York

the eagle revisited

Dear GCN,

Sunday, August 1 at 4 p.m. saw the Boston L&L set gather for the unofficial opening of the Eagle (no ownership connection with the Eagle's Nest in NYC or The Eagle in D.C.) at 88 Queensberry near the Boston Fenway. A capacity crowd feasted on the buffet, drank, and greeted brothers. Peanuts abounded in barrels reminiscent of the early days at Ty's in New York.

Under the direction of manager Joe Kerby, the old men's bar has been totally renovated. Gone is the center horseshoe bar. Now, along the right wall as you enter is a new length of the wall bar. It is covered with a "shed"-like roof giving it a cozy feeling. Protecting it from the cavernous expanse of the center of the room is a stand-up counter. At the far left side of the room are two pool tables and four pinball machines.

The floor in the center area is faked to look like a barn floor and flanked with sturdy tables and wall benches. Hanging overhead are the club banners which have never been better displayed in Boston.

The two trophy cases were the big surprise of the afternoon. Displayed side by side were the Viking and the Entre Nous collection. This coup was accomplished without the permission of either club. The Vikings have already voted to remove theirs. Mike Markowsky's prediction of last summer that the Vikings would eventually get their trophies in the case at Herbie's Ramrod Room seems about to come true. Incidentally, Mike's friendly smile is not to be found behind the bar at the Eagle.

Hopefully, before the official opening, the Men's room toilet paper holder will be fixed and this small area better cleaned. Also, there is no country and western music on the juke box.

At the new Eagle, unlike its namesakes, "bloodies" don't come in beer mugs. Drinks are reasonably priced though at \$1.00. Located as it is only a short walk from the 1270 and with a cab stand at the front door it is sure to become one of this fall's busier fluff spots.

Yours in brotherhood,
TONTO

SPEAKING OUT!



Readers may use this column to express their points of view. Typewritten material should be submitted to SPEAKING OUT, GCN, 22 Bromfield St., Boston, MA 02108. The views expressed in SPEAKING OUT are not necessarily the views of GCN and are entirely the views of the writer.

By Charley Shively

I joined *The Fort Hill Faggots for Freedom* in their boycott of Sporters and in the demands they make on the management there. John Cummings' "Speaking Out!" in GCN (August 21, 1976) provides a much needed critique of male supremacist attitudes prevalent within the faggot community.

More might be said, however, about the underlying social/economic factors involved in gay bars. The dress codes come not so much from customers as from police, politicians and rich people who fear loss of their neighborhood's respectability. This was clearly shown in the Bay Village: the discreet bar (Napoleon) was praised because it kept out the "trash"; the other bars were driven out because they provided a place for less respectable people to congregate. In the Fenway, the new Eagle's very masculine image has raised no public protest while the contemplated move of The Other Side to the neighborhood brought howls of protest. The message to bar owners is quite clear: either you keep your place straight-looking and middle class or you'll be sorry.

Many went into the streets of Bay Village in drag not because they wanted to gender fuck or shock anyone; they simply needed money, and turning tricks was their only way to keep alive. The question of what society calls "prostitution" needs to be explored as an economic/social/political phenomenon — not as a moral question. Sporters is as closed to open hustling as it is open to gayness, and that uptightness comes from its being a middle class congregation.

John Cummings' article concentrated heavily on customer/consumer demands and too little on those working in the bars. The bar workers are not our enemies and any effort to so define them will be self-defeating. The workers in all the bars are grievously exploited.

In Boston's gay bars, not a single bartender, waiter or waitress is a union member: that means lower wages and less job security. (Add the baths, cinemas, restaurants and other places listed in *N.E. Gay Guide* and you have a considerable number of jobs.) Lack of job security means that you can be fired anytime on the whim of a boss; you might work twenty years for them and come in late one day and be axed. Many waiters are hired for their good looks: they often have to make

it with the manager or lose their job; and even if they do everything right, as their looks fade, their job fades. Gay establishments do not provide any retirement, vacation, sick-day, holiday or other benefits. Holidays are when customers crowd in and want to have lots of service and fun. Some places don't report the worker's income (although this is illegal) and consequently you can't even collect unemployment if you are laid off. Then as workers you have to take an incredible amount of humiliation and hassle from customers: pinches, orders, demands, slobber and insult. As Bunny LaRue said, "I have to work in a toilet." Despite all these disorders, most employers act like they are doing a wonderful favor by employing you; this paternalistic attitude closely resembles the worst sweat mine company town.

Having true control of our "community" will not be having a responsive set of bar owners. Having control will be our retaining the money made in the bars for ourselves. In this direction, I would add the following to *The Fort Hill Faggots for Freedom* goals:

First, let us demand that employees in gay bars (including managers) should be gay. This should not include any firing of present employees; as new openings appear, replacements should be made by gay men *and women*. Abuses in discriminatory hiring must be studied for sexual and racial bias. If gay employment patterns are sexist and racist, that illegal discrimination must be ended.

Second, we should support efforts for better working conditions (which will also benefit customers): such as fire exits, adequate restrooms, etc. Study should be made of unions, salary scales, job security, etc. "Ageism" and "good-lookism" should apply to workers no less than to customers. We might consider supporting only unionized bars.

Third, men should not attempt to define lesbian demands. If some want other men to change, they should say why and how. But faggots are being opportunistic if they attempt to make demands for lesbians who may or may not welcome faggot support.

Fourth, we should demand to know what capital controls which gay establishments in order that we may better judge where *our* money/labor is going. Even the Charles Street Meetinghouse Coffeehouse drains money off to support the church. In time, we need to form bar/dance hall/eating house cooperatives in which those who use the place also work there and profit from the place. *The Fort Hill Faggots for Freedom* are already doing this in their own living arrangements and partially escaping the exploitation of capitalist landlords.

But it is not an easy task: most people are brought up as individualists competing to get the most for themselves and to give the least of themselves. For instance in regard to Sporters, *The Fort Hill Faggots for Freedom* don't mention those who wash the glasses, fill the beer chests, clean the ashes, unstuff the crapper, scrape butts out of the urinals, etc. These things do not fall from the sky, and as long as we expect servants to do such tasks, we will have to pay a heavy price.

Boston Counseling Service in Financial Peril

(Continued from page 1)

the Corporation met Aug. 4 in emergency session. By this time the debt totalled \$3179.11, not including unemployment security and the bookstore debt. The meeting was marked by criticism on both sides. According to the anonymous Board member, Chris Guerin rebuked the Board for not giving sufficient notice for its emergency meeting — a violation of the organization's by-laws. Board member Sally Lunt argued that the Division of Employment Security might view as "unethical" a proposal by Guerin that he and McGaw be laid off to save money. The meeting climaxed with an unsuccessful vote to ask the Board's resignation.

But this meeting did produce the Corporation's first step to get on top of the crisis. Nancer Ballard was appointed an "office manager." According to the minutes of the meeting, her task would include "administratively cleaning up, bookkeeping, keeping a record of money in and out, furthering inter-corporation communication until we know where the monthly operating expenses plus a salary for the Executive Director can come from on a regular basis defined three months in advance until the existing deficit is reduced by an amount deemed reasonable by the Corporation. Until such time as the above directive is

achieved, we will not fund the position of Executive Director."

The decision to postpone funding a director has proved to be controversial. "One way to get money is to have someone in charge," explains Jim Hayes, a two-year veteran of the Hotline and Corporation member, "but others wanted to save money by not paying a \$12,000 salary for an executive director." Most persons connected with the Health Service agree that the debate is not over *whether* to hire an Executive Director, but *when*. On Aug. 12, the Board made its feelings clear: it wanted a Director as soon as possible, and made the pledge to obtain \$5300 to pay the immediate debt, contingent upon getting that Director. But last Wednesday's Corporation meeting voted down the Board proposal.

Charges and Countercharges

The financial problem is colored by tension between members of the Staff and Board. How much tension there is depends on whom you ask. Some people feel that there are no serious philosophical or personal differences, only disagreements about tactics. Others say that if there were no financial crisis, there would be no personal tension. But unquestionably, some members of the Health Service feel strongly that others have failed in

their duties to the organization. The Staff is dismayed by the action — or inaction — of the Board. As Jim Hayes explains, "A lot of Staff members who put in their eight hours think that the Board of Directors should have spent more time organizing fund-raising projects." But he adds that "At the present time, the Board seems to be doing just that. But it will take at least a month to get the effect." Board members seem willing to take on a fund-raising role, but not the entire burden. "My feeling is that the direction for fund-raising should come from the Executive Director," says Board member Reder.

McGaw and Guerin have come in for their share of criticism. Their announced resignations won't come soon enough for some Board members and others connected with the Health Service. One Board member who chooses to remain anonymous says "the books are a mess, the place a shambles," and holds McGaw and Guerin, who has been in charge of the books for the last few years, directly responsible: "Until Don and Chris are gone, we have no chance for reform." McGaw, one of the founders of the Health Service, and its Director since

1972, feels that he's been warning the Board for years about the perils of HCHS financial policies. He says that it's his impression that the Staff is seriously disappointed in the Board. "They feel they're [the Board] dedicated, but that the composition of the Board is not the best." "With my leaving," says McGaw, "the Staff has been sort of rudderless. They're feeling the weight of management." This remark prompted the anonymous Board member to say, "Yes, it is 'rudderless'. It's been that way for a long time. What we need is a strong administrator."

Part of the antipathy toward McGaw stems from his espousal of the therapy collective idea, which several people see as the death of the education and outreach function of the Health Service. "The reason it hasn't been accepted to date is that it ends up being a private practice model," says Corporation presiding officer Barbara Hoffman. One person long associated with HCHS calls the collective a "ridiculous idea, because we're no longer there for outreach. We must do something about the environment as well as for people." McGaw, on the other hand, calls the collective idea

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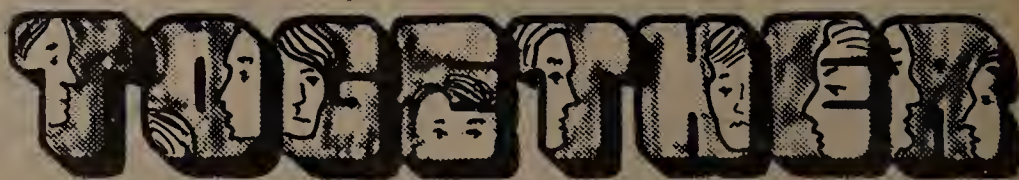
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426 0086

"one of the viable, healthy ways in which this Health Service can continue to operate." He thinks that an education program could be part of a collective, although he admits it would "have to generate its own income."

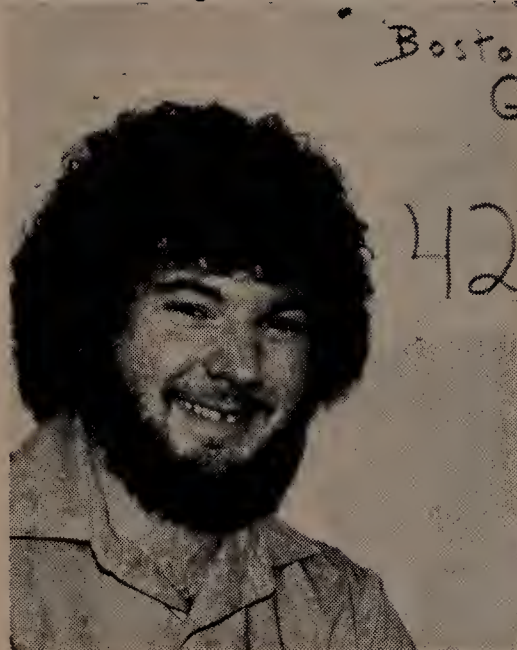
Whatever the feelings about McGaw, the fact is that he will no longer be connected with HCHS as of Sept. 1. A former market analyst turned Methodist minister and therapist, McGaw has recently formed Massachusetts Bay Counselling Associates, a therapy collective that is, in his own opinion, attracting many clients and doing quite well.

Outlook for the Future

McGaw's departure gives those who remain with HCHS the chance to show what they can do to guide the Health Service toward financial stability and shape it into the structure they deem the best. The debate over whether to make HCHS a therapy collective or maintain its present function of education as well as counseling will probably go on. In the meantime, while Nancer Ballard is busy as office manager, she cannot devote her attention to the Education program — which means that program will be suspended for the time. If the Board gets its way, a strong Executive Director will move quickly to get the Health Service out of the red and reactivate all the programs including education. If proponents of the therapy collective persuade the rest of the Corporation, education and other non-counseling programs may go. Some people agree with Dave Griffiths, a therapist who finds merit in the idea of a collective, that belt-tightening is necessary in any case. He foresees no cutback in counseling but admits that "If the Hotline can't become self-sufficient, it will have to go."

Short-range financial plans are more

definite. Ballard expects the Health Service to save \$1040 a month in Executive Director's salary while that position goes unfilled. To raise funds, she is sending out appeals to everyone listed in the *Gay Person's Guide to New England*. The Health Service is also scheduling a bake sale at five dif-



Chris Guerin, outgoing HCHS office manager.

ferent supermarkets on Aug. 21, a benefit concert on Aug. 28, a women's film festival running 8 to 10 weeks this fall, and a marathon dance.

Finally, the Health Service has decided to establish a minimum client fee of \$15 as of Sept. 1. Fees would increase from that base rate depending on income. Currently there is no minimum fee; clients and therapists simply negotiate a fee based on the client's income. After Sept. 1, current clients who can't pay the minimum may negotiate a lower fee, but if they can't manage the new negotiated fee, their therapy will be terminated in a short but reasonable time; an attempt will be made to refer people to other gay or sympathetic agencies. "It's much

better for us to be here and serve those who can pay than to be out of business entirely," says Guerin. "We can't save the world; we just have to serve the people we can." Besides providing an increase in revenue, this fee hike is seen as a way of helping clients revalue their therapy. Dave Griffiths argues that "We've been discrediting the importance that therapy plays in one's life as one is going through therapy. By setting our fees such that for most people it's not much of a burden, that negatively affects the way they see therapy, the Health Service, their involvement in therapy. In our society, one way you learn to value things is to put a money value on them." But the reality is that for those who can't afford the new fees, the chance of getting into therapy with a qualified gay or sympathetic counselor are diminished.

Community Support?

Besides supervising financial operations, Ballard's other new appointed task is to make communication easier between various sectors of the Health Service. "I feel very supported by the Staff," she says. "I trust that no one will hide things — that everyone will say what they feel. I have no negative feelings toward most of the Board. I'm trying to tell them everything that goes on, so that they'll be in a position to make the best decisions." For those who've felt the tension within the Health Service, its future depends in part on a lessening of that tension: "The future of the Health Service depends on the Corporation stopping blaming the Board of Directors for the deficit, and the Board stopping being so bloody defensive," said Board member Reder.

Whether through an Executive Director, the Board, or by some other means, the Health Service is now faced with the task of presenting its predica-

ment to the community and asking for help — through grants, benefits, tapping sources of wealth. But is is a real question whether the gay community will rally to the support of HCHS. "Some people feel community support exists, but has not been tapped; others feel it isn't there to a high degree," says Ballard. Apart from the bars and baths, gay community institutions are not very well supported by the people they serve. Otherfund, the gay United Way organization, founded last year, partly from poor management, but partly too because the community just did not give enough. GCN, Project Lambda and other gay institutions have all had a hard time making ends meet. The truth is that gay organizations are just not respectable enough to attract big money. Barbara Hoffman puts it this way: "The whole problem the Health Service is having is a problem most self-help organizations have. The financial crisis of the Health Service is entirely similar to that of every other poverty program, drug rehabilitation program, prison rehabilitation program in that what money it gets comes in the form of what I call 'Yankee charity' — thin and begrudging." Constant preoccupation with getting operating money is as debilitating for therapists as for other people; the service is bound to suffer accordingly. But the people of HCHS and its friends in the community remain hopeful that a way can be found for HCHS to establish itself on a sound educational and structural basis. One therapist summed this feeling up when she hoped that the Health Service could become "a going counseling agency, with enough funding, enough management, so that there's time for proper preparation and therapy and outreach — so that we're not always asking 'how much did you bring in today?'"

photo by Roland Land

A black and white portrait of Mr. Sylvia Sidney, a man with a large, curly white wig, wearing a patterned jacket and holding a bouquet of flowers. He is smiling.

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The Trials and Tribulations of a Music Programmer

By Val Bernasconi

With the disco epidemic spreading throughout the country it's unfortunate, but understandable, that so few people appreciate the dilemma of the Music Programmer. In a sense he is the single man that has played puzzle maker with the myriad of puzzle pieces that go into making the disco sound that you have come to regard as disco entertainment. During the seemingly endless hours of preparation and presentation he plays the roles of chief entertainer, psychologist and cheerleader.

In essence, the initiating force of the disco sound began with the gay community, which was the first to acknowledge and accept this new music sound. The revolution began in 1967 with the late afternoon "T Dance" at the Boatel on Fire Island featuring the disco sound. From there it moved to the Sanctuary in New York City, and to moviegoers through the movie *Klute* in 1968. Then it exploded across the country.

I would like to dedicate this article to all of the professional Music Programmers who have worked endless hours preparing the sounds that you hear in your favorite disco. He or she is proud to have a job entertaining his or her own community.

A D.J.'s day will start with a stop at the record pool, a distribution center where record companies send their promotional discs for pre-public release. Then it's on to a well worn route to the record shops that specialize in disco material to purchase selected releases. Then back to the turntables, where hours are invested in reviewing the newest discs and then creating blending mechanisms to tie the newest, the new and the not-so-new together into a symphony of dancing entertainment. Then it's practice, practice, and practice . . . all before the finished product is ready for public presentation. The turntable task is where the D.J.'s personal creativity, taste, experience and knowledge are

blended together to create a total sound for the ear of the audience. His or her technical abilities, natural and learned, are fed into the production in terms of rhythm, top and bottom beat, frames and measures so that she or he can mix two songs together without disturbing your dancing patterns. The D.J. has learned how to blend the familiar and the unfamiliar "magic music" together in the same beat to bring you a great pleasure and new experiences in dancing.

The D.J.'s dilemma is to try to please the audience, or better said, "the audiences." People come from everywhere to experience the disco sound. There are the regulars who come five or six nights a week; they become bored or impatient with the same sounds night after night. Then there are the weekenders who like the familiar sounds and become quickly impatient with the unfamiliar, newest releases. Then there is the monthly crowd who don't want to be disturbed in their musical experience which largely comes from their FM at home and their AM in the car. Caught in the middle of this uncompromising triad of audiences and others that don't fit neatly into any category sits the D.J. Some nights you will love the production and your roommate will not be getting off at all. The next time the tables will be reversed. As many a D.J. has said time and time again, "I can't please all of the people all of the time, but I sure as hell can try." And those that are questing after another night of disco entertainment, regardless of where they come from, find themselves humming while en route to their favorite dance palace, "Disco, that's where the happy people go."

This month it's hats off, or turntables on, to Dennis Fisher, the Tuesday and Wednesday Music Programmer at Styx. For more than three years he has been consistently playing with an incredible insight into new music, as well as the not-so-new and has brought countless hours of dancing and listening pleasure and stimulation to hundreds of people, including me. Dennis . . . Thanks!

Album Analysis

I. DR. BUZZARD'S ORIGINAL SAVANNAH BAND (RCA):

A 40's big band sound with an interesting combination of chorus and special effects, along with a hot female vocalist (August Darnell) which puts this disc on top.



II. GLORIA GAYNOR — I GOT YOU (Polydor):

Watch out! Gloria is back for her third time and this time she's got you! She comes on with a Tom Moulton mix and strong back-up vocals by Simon Says. Side 1 is traditionally mixed with Taree strong cuts.

Strong Disco Cuts Side 1 Melody
Let's Make a Deal (17:30)
I've Got You Under My Skin
Be Mine
Nothing in This World Do It Right

Mellow Cuts Touch of Lightning
Let's Make Love

Sleezzie Cut Talk, Talk, Talk



III. THE RITCHIE FAMILY — ARABIAN NIGHTS (Marlin):



Cheryl Mason Jacks, Cassandra Ann Wooten, Qiendolyn Oliver.
This album travels from Arabia, to Persia and back to the number 1 disco classics. The record is heavy disco sound from beginning to end.

Side 1 The Best Disco in Town
Baby I'm On Fire
Romantic Love

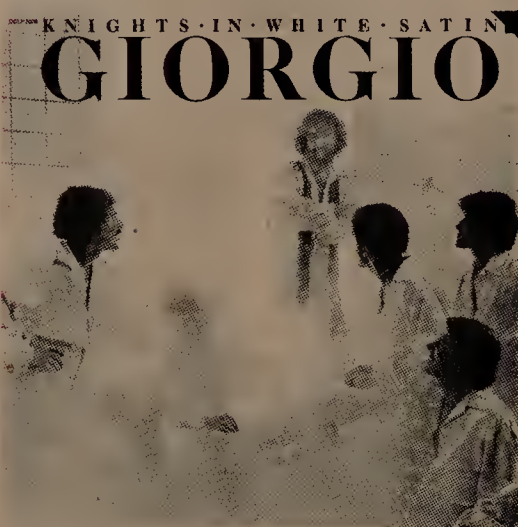
Side 2 Arabian Nights Melody (14:26)
Istanbul (Not Constantinople)
Lawrence of Arabia (More Than Yesterday, Less Than Tomorrow)
In a Persian Market (Show Me How to Dance)

IV. GEORGIO — KNIGHTS IN WHITE SATIN (Casablanca):

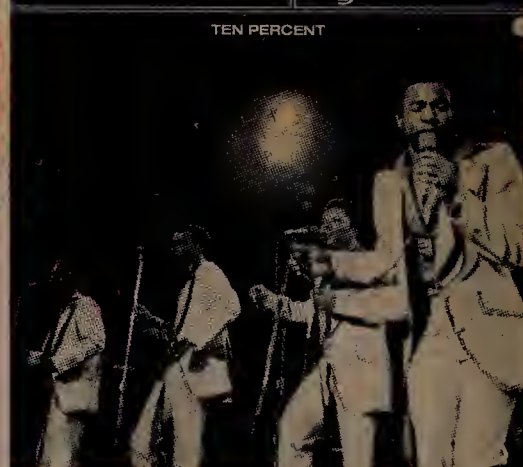
Accompanied by the Munich Machine Giorgio Moroder has produced an album with many surprises . . . a sleezzie male vocal with a Donna Summer's sound. Side 1 consists of a remade version of the Moody Blues "Nights in White Satin." I am sure that you will find this entire album inspiring.

Side 1 Melody (15:06)
Knights in White Satin
In the Middle of the Night
Knights in White Satin

Side 2 Oh L'Amour
Sooner or Later
I Want to Funk with You Tonight



Double Exposure



V. DOUBLE EXPOSURE — TEN PERCENT (Salsoul):

With "Ten Percent," the group's first disco hit, it now has three more songs with definite potential: an old Four Tops hit, "Baby I Need Your Loving" as a strong remake.

Strong Disco Cuts 10%
Every Man
Baby, I Need Your Loving
My Love Is Free

Mellow Cuts Gonna Give My Love Away
Just Can't Say Hello
Pick Me Up

Closet Hits

NICE AND NASTY, Salsoul Orchestra (Salsoul).
THE HUSTLE AND THE BUS STOP, The Destinations (Lawton).
MIDNIGHT LOVE AFFAIR, Carol Douglas (Midland International).
FREE AND RED HOT, Shelly Black (Victor).
LOVE BITE, Richard Hewston and Orchestra (Splash).
LET ME DOWN EASY, Rare Pleasure (Cheri).
YOU AND ME = LOVE, Undisputed Truth (Whitfield).
BRING YOUR BODY, Carol Towns and Fifth Avenue (Sixth Avenue).
AQUARIUS, Al Allen and Company (Quantum).
MAGIC Touch, New Ingredient (Mercury).
LET'S GET IT TOGETHER/FAIT LE CHANT, El Coco (Avi).
LIKE HER, Gentlemen and Their Lady (Roulette).
LIFE ON MARS, Dexter Wansel (Philadelphia International).
GONNA DO MY BEST TO LOVE YOU, Brian and Brenda (MCA).
DON'T STOP THE MUSIC, Bay City Rollers (Arista).

Top 20 Cha-Cha Mania

1. CHERCHEZ LA FEMME/SOUR AND SWEET, Dr. Buzzard's Savannah Band (RCA).
2. UNDER MY SKIN/BE MINE, Gloria Gaynor (Polydor).
3. SUN, SUN, SUN, Ja Kki (Pyramid).
4. YOU SHOULD BE DANCING, Bee Gee's (RSO).
5. YOUNG HEARTS RUN FREE/RUN TO ME, Candi Staton (Warner Bros.).
6. I DON'T WANT TO LOOSE YOUR LOVE, Emotions (Columbia).
7. ONE FOR THE MONEY, Wispers (Soul Train).
8. I GET LIFTED, Sweet Music (Wand).
9. YOU'LL NEVER FIND ANOTHER LOVE LIKE MINE/THIS SONG WILL LAST FOREVER, Lou Rawls (Philadelphia International).
10. GIVE A BROKEN HEART A BREAK, Impact (Atlantic).

11. ALWAYS THERE, Side Effects (Fantasy).
12. NICE AND SLOW, Jesse Green (Scepter).
13. SHAKE YOUR BOOTY, KC and the Sunshine Band (TK).
14. DON'T TAKE AWAY THE MUSIC/HEAVEN MUST BE MISSING AN ANGEL, Tavares (Capitol).
15. TROUBLEMAKER/LOVE POWER, Roberta Kelly (Oasis).
16. CATHEDRALS, D. C. Larve (Pyramid).
17. TAKE A LITTLE LOVE, Liquid Pleasure (Midland International).
18. BEST DISCO IN TOWN, Richie Family (Marlin).
19. LET MY HEART DO THE WALKING/HIGH ENERGY, Supremes (Motown).
20. WHERE THE HAPPY PEOPLE GO, Tramps (Atlantic).

For questions and comments write:
Valario Bernasconi at 48 Clarendon St., Boston, MA 02116.

Cinderella in Chains:

a new look at S&M

By James M. Saslow

"Merely to dismiss the phenomena of sadism and masochism as perverse and unnatural is to say no more than that they do not fit into a preconceived notion of order. The very fact that they are human possibilities shows that they are extensions of ordinary feelings, revealing depths of our nature which are usually left unexplored."

—Alan Watts, *Nature, Man, and Woman*

S&M is the gay world's Cinderella: the despised half-sister, looking enough like the rest of the family to make them uncomfortably aware of her relation to them, and yet unloved because half her parentage declares her to be somehow "foreign" to them.

I choose this fairy-tale analogy for more than its accidental literary parallel. The practice of so-called "sado-masochistic" sexuality is but one visible tip of a vast, slow-moving cultural iceberg that is transforming the values of our entire society. And, as such, S&M deserves to be looked at more seriously and more positively than it has traditionally been, both within and outside the gay world.

Let me put forward the overall claim that S&M is a vital part of western culture's reawakening appreciation of the *realm of the sacred*. Over the last several centuries, we have gradually lost sight of the "feminine," the androgynous, the passive — in general, of one entire half of human experience. S&M is one avenue leading us back to a revived sensitivity to this sometimes dark, unjustly feared mode of feeling. In other words, it is to be viewed as part of one of the highest areas of human concerns — along with feelings traditionally left to religion and the occult, to mystics and yogis, and to the awesomely child-like wisdom of ancient myths and fairy stories.

This is an attempt to seek out and explain the positive aspects of S&M: to support my claim that it is, when properly understood, essentially a form of "sexual yoga" that can open up neglected potentials for human consciousness. The task is enormous, for it will be necessary to counteract so many diverse areas of criticism: the stereotype of "kinkiness" and savagery (exemplified by such thrill-seeking pieces as the *Village Voice* article entitled "Terminal Sex"); the feminist critique of "role-playing"; and the generally suspicious aura of exoticism attached to any unfamiliar phenomenon.

"Tell Me A Story"

At the last GAU Conference in New York, the most frequent request directed at the S&M panelists was: "tell us some of your fantasies." So before going any further out on a theoretical limb, I'd better define a few terms. Just what do we mean when we talk about S&M? What sexual fantasies/attitudes/practices are characteristic of this category?

One of my favorite sexual fantasies may serve as an approach to some essential definitions:

I am a young slave in the harem of a great Chinese emperor. To preserve the eternal vitality of the emperor-god, I am periodically brought into his presence for a special ritual. I am strapped down on an altar, and the emperor flogs me. This both establishes his superiority, and excites me tremendously. When I am finally driven to ejaculate, the emperor catches my semen in a golden bowl and drinks it, restoring his strength. Spent and ecstatic, I am sent back to my cell to recuperate and await his next summons.

The Ingredients of S&M

Though, like all fantasies, this one

loses something in translation to the printed word, it does contain the three distinguishing elements of S&M. These are:

1. Dominance and submission in role relationships. The emphasis for the M is on submission to a power greater than oneself; for the S, on *inducing* a transformation into a state of adoration. If these terms sound religious, it is intentional.

2. The use of pain, force, bondage, or other constraints (verbal, etc.) to arouse sexually. In his inquiry into sex entitled *Nature, Man, and Woman*, the great philosopher Alan Watts groups sadism and masochism under the term *algolagnia*, or "lustful pain." While annoyingly technical, this word does capture the essential link between bodily sensations of pain and pleasure.

3. *Ritualization* of relationships. When such fantasies are acted out, the roles of the "actors" may be made explicit by actions and "props." Outsiders are often titillated or appalled by the "paraphernalia" of S&M sex, which might more properly be viewed as sets and costumes for a theatrical event.

S&M represents, at its most explicit, the elevation of sex into *art*. It might well be claimed that there is an "S&M esthetic" running throughout Western art. To point out the universality of this discussion, I will try to illustrate my points as often as possible by examples from the arts.

S&M Is Everywhere

There is abundant evidence in both literature and the visual arts of the

wide-spread presence of the S&M dynamic throughout human culture and psychology. In fact, contrary to most people's conceptions, the S&M dynamic is far from being a rare, isolated mental quirk "afflicting" a few deviant cultists. It is part and parcel of our entire culture. From Abraham's sacrifice of Isaac to the prostration of priests during ordination, from military discipline to the football stadium, notions of domination and submission are central to our values and communal structures.

As the diversity of these examples indicates, S&M is neither good nor evil in its own right. Like any other universal psychic phenomenon, it has capacities both to uplift and to degrade. The uses to which its psychic power is put depends on the individuals involved. The sacrifice of Jesus on the cross has little in common with the lynching of a black slave in the old South — apart from the dramatic dripping blood of the victims — and must be separated to be understood.

No one, after all, would expect the horror of rape to have any bearing on our evaluation of a sincere and loving act of marital sex, even though the two physical situations bear a certain similarity to the outside observer. It is the mental *attitude* of the participants that makes such an act good or evil, more than its superficial appearance.

I should point out, therefore, that my interpretations of various sexual practices represent only my own individual point of view, and are of course based on my own unique exper-

iences. Many S&M devotees won't agree with me, or feel anything in common with my analysis. To me, this merely reinforces my claim that the S&M dynamic is a fundamental component of the human psyche, rich enough to encompass a variety of motivations.

The Erotic and the Spiritual

Beyond mere definitions, I must establish one further assumption that is essential to any new understanding of S&M, or indeed of sexuality in general: the intense relationship between the *erotic* and the *spiritual* aspects of our lives. Our Biblical tradition still insists on linking the physical with the "animal" in us, and trying to preserve the spiritual life apart from these "base distractions."

Our culture ignores or suppresses the truth that sex, too, is potentially a form of *mystical union*, with its own kind of spiritual side-effects. S&M is feared for the same reason that gays in general terrify the majority: its practitioners advance one step closer toward recognition of the taboo *sacred potential* of sensual experience. As Alan Watts says, "the identification of sexuality with the sacred . . . is a far more serious threat [to our social order] than the most crass and brutish bawdiness."

This is because — to return to the original theme — our society has so successfully sealed us off from most sources of real spiritual ecstasy. Only by forcing us to forget natural, easily accessible routes to deep psychological fulfillment (such as sexuality) has our society been able to make a profit by selling us its synthetic substitutes like "the toothpaste that brings you love." As the erotic-film director Fred Halsted put it in the S&M magazine *Drummer* (Aug/Sept '75), "SEXUAL NON-CONFORMISTS are the only carriers of the torch of freedom . . . BUSINESS/POLITICS is the EXTINCTION of that freedom."

Consequently, any assertion of the grand, primitive, *spiritual* power of sex — which is what S&M is, finally, all about — makes ripples that disturb the farthest, most unexpected shores of our entire social structure. Alan Watts again: "The problems of sexuality cannot be solved at their own level. The full splendor of sexual experience does not reveal itself without a new mode of attention to the world in general."

Sado-masochism is not so much a "new mode of attention" as a very old one. Half-buried, half-forgotten, it has been ignored, suppressed, or deliberately misunderstood. And its potential for healing (if I may use such a powerful word for the process of bringing individuals into a fuller and more balanced relationship to themselves and to each other) has been lost to the same degree.

Well, so be it — in that greatest of S&M myths, even Jesus had to be crucified and reborn to fulfill his greatest potential.

AN OPEN LETTER

TO ALL GAY MEN AND WOMEN

In this day of hard-times that have befallen us, a new political part has come along like a breath of fresh air.

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Since the Party's creation, in 1971, it has grown to be the 3rd largest party in the United States. With your contributions and voluntary help, we could be #1.

The Libertarian Party has put forth a fine Presidential ticket of Roger MacBride and Dave Bergland. They are traveling the country spreading the message of minimal government and maximum individual liberty. We are now organized in all fifty states and hope to have ballot position in a majority of the states this year.

Won't you stand behind us? Together we can help them spread this message. Then all of us, no matter what sex, race, religion, or sexual preference, can, in 1976, truly say LIBERTY AND JUSTICE FOR ALL.

A copy of our report has been filed with the Federal Election Commission, and is available for purchase from the Federal Election Commission, Washington, D.C. 20463.

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Talking Politics

By DAVID P. BRILL

"The Same People Theory" was formulated by paranoid pamphleteers in the Sixties, according to *Real Paper* columnist Andrew Kopkind, to describe the radical connections among all political evils: the same people who are demanding welfare and social service cuts are killing rent control, opposing flat rates for electric utilities, and fighting a graduated income tax. The list, says Kopkind, is getting larger.

"The Different People Theory" was formulated by a gay writer to describe the amusing connections between otherwise opposing, polemical forces. This has most recently been brought into public focus as scads of upper-echelon public servants are finding themselves in courtrooms across the country as the defendants, not lawyers. It is a close relative to "The Strange Bedfellows" theory, and has as an anti-corollary the old saying that a conservative is a liberal who's just been mugged. Now, we can all see, that a liberal is a conservative who's just been arrested.

Since her entry into the Massachusetts House of Representatives in 1965, Marie Howe has been a champion of law and order — you know, the God,

Mother, and Country type. She has debated passionately against abortion and in favor of the death penalty. Marie has also been upfront in her opposition to gay rights legislation. That is why I don't know whether to gloat or sympathize with her. She was arrested last month at the South Boston Army Base while trying to get a birds-eye view of the Tall Ships, and she bit the cop's arm.

No relation — at least I don't think so — to Marie is U.S. Rep. Allan Howe, a 48-year-old Democratic congressman from Utah, who was found guilty last month of soliciting sex from two plainclothes female police officers. Howe is not noted for his liberalism, but perhaps, if his constituents re-elect him to a second term next month, things will change. The congressman must take some comfort in knowing that the two policewomen who nabbed him have become so celebrated as a result of his case that they have been transferred from the police department undercover section.

Nor is this limited to straight Democrats either. Take Harold Carswell down in Tallahassee. Poor Harold is now confined to a psychiatric hospital following his arrest late in June for propositioning a 25-year-old "pretty boy" vice-squad cop in an incident that began in a department store men's room. Carswell was Richard Nixon's very first nominee to the Supreme Court, and had established an impeccably racist record in other

public positions over the previous two decades. It is indeed a bitter, bitter irony when one thinks that had the Senate not wisely rejected his nomination, Carswell almost certainly would have sided with the majority of the Supreme Court in recent cases upholding entrapment and "unnatural acts" laws.

And until he was bagged under similar circumstances in a park restroom in Dallas last month, retired Army Gen. Edwin Walker was far better known for his speeches at "Wake Up, America!" rallies.

The list is seemingly endless. Maybe Wilbur Mills and Fanne Fox started it all, but there's no end in sight. And that's really good.

All these developments come as no particular surprise to anyone who has played the street scene in Boston. It is an established fact that by far the most regular customers of prostitutes, male or female, are the Man In the Gray Flannel Suit types, the suburban PTA husbands who have managed to ditch their wives for a while. In the state legislature, the most outspoken critics of pornography and prostitution are usually the kingpins of the local American Legion post, where the language, magazines, and stag parties would make the Club Baths look puritanical by comparison.

The last time there was any real organized police entrapment in Boston's gay bars was about two decades ago. Plainclothes vice squad detectives played the bars, so the story goes, and waited to be propositioned, or asked out, or something, and bang! According to those old enough to remember (which I'm not), the police found themselves arresting legislators, employees of the mayor's office, and even some off-duty cops. So many prominent feathers were ruffled that it was decided that Beantown's police had better tend to more important, but less personally risky, endeavors. There

have been isolated exceptions (such as the "John Doe" entrapment case at the Jolar Cinema last November), but nowhere near the regular type of enticement and entrapment activities of police departments in Southern California.

Andrew is wrong. It's not The Same People, it's The Different People. No longer are stereotypical gay men the sole victims of police entrapment. No longer are unwashed unemployables the only ones who would consider biting a cop during the course of an arrest. The solons and jurists of yesterday may well become the convicts of tomorrow. Maybe George Wallace will write a sequel to "Steal This Book!"

Different People have common enemies. The anti-busing organization ROAR has as much antipathy for the Supreme Court as the National Gay Task Force. Michael Dukakis is probably the only governor in history to make enemies out of state workers and welfare recipients, of industrialists and environmentalists, the Globe and the Herald.

Time will tell whether this commonality will have any beneficial effect. The Different People may have the same dislikes, but maybe not the same desires. Still, it will be interesting to see if the women's newspaper, *Majority Report*, finds any takers in their contest (deadline is Nov. 2) to find a woman who does for Jimmy Carter what Elizabeth Ray did for Wayne Hays. (Sex in government is less dangerous than religion in government, says the newspaper.)

Until then, I think I'll both sympathize and gloat at the same time. It's taken years for the public to realize that The Different People are really the same people. Maybe it was a wise man who, when asked about his opinion of gay rights legislation, said "By the time this legislation passes it won't be necessary." We'll have The Different People to thank if it's true.

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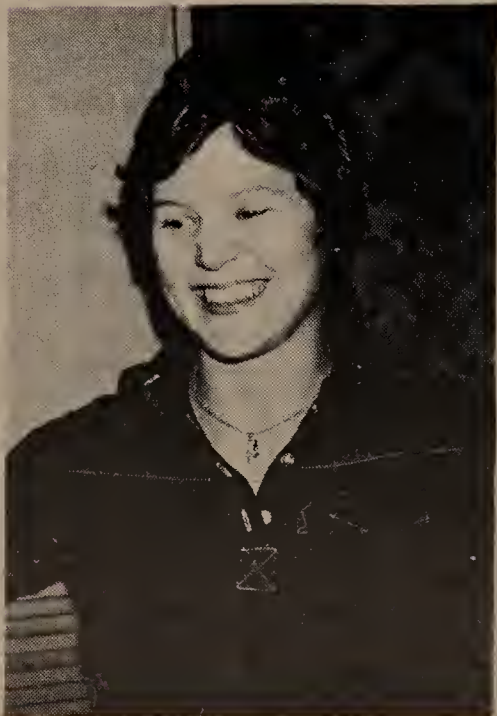


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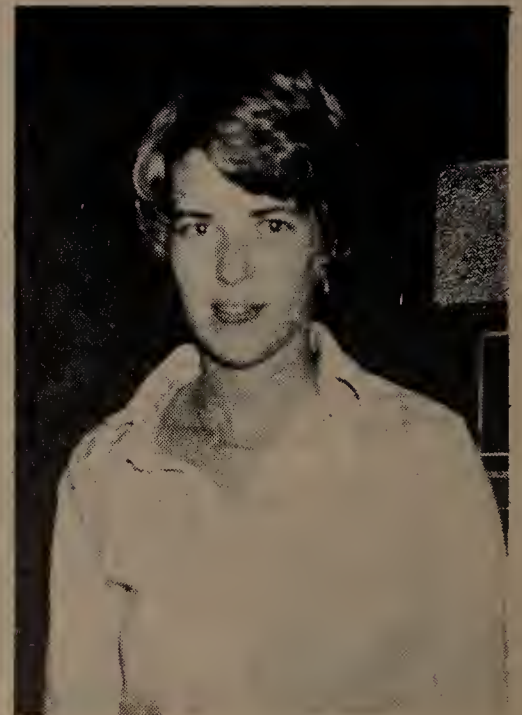


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PEOPLE, PLACES & FLINGS

GCN will use this column to present information for and about our advertisers and supporters. Reader comments are appreciated.

By David Holland

From a burgeoning new gay press and later from the well known Grove Press comes notice of a new gay novel. Entitled **Superstar Murder?, A Prose Flick**, it is written by Warren Wexler and John Paul Hudson (alias John Francis Hunter, author of "The Gay Insider"). The book attempts to look at the outcome of the murder of a famed singer who meets the sisters, Fate and Destiny, at her last performance at the Cosmopolitan Baths in New York. Guess who the murdered miss is fashioned after, and guess again, where! The entertainment comes for the reader in turning to the back and reading the author's suggestions for casting each character. More on this in our upcoming review, or if you wish to be ahead of the game, the book can be ordered in a Limited Authors' Edition (personally autographed) for \$8.95 from: Insider Press, Box 439, Ansonia Sta., New York City 10023 . . . **Outreach**, the TV-TG-TS center, has available the set "Proceedings from the Conference on Alternative Sex and Gender Lifestyles" and "Conference on the TV-TG-TS Phenomenon." The two publications are available for \$6.00 by writing to the center at Box 161, Cambridge, MA 02140 . . . **William Glover** for the **Homosexual Information Center, Inc.**, sends a request for material information from gay groups and organizations to be included in the upcoming "Directory of Homosexual Organizations and Publications." Materials can be sent to the Center at 6715 Hollywood Blvd., #210, Los

Angeles, CA 90028 . . . Around and about Boston town are the usual unusual events. **Don Hanover III** will hold a rare **photographic garage sale**. So if you are in the market for a few beauties to adorn your walls, attend the event. It happens Aug. 24 from 10:00 to 10:00, 191 Warren Ave. behind the Prudential. For those bargaining experts, no reasonable offer will be refused . . . Organist **Kenneth Starr** and soprano vocalist **Colleen Kennedy** perform an all Viene Recital Aug. 28, noontime, at the **Old South Church**. A

bit of culture for free . . . **Club Zircon** presents **Churck McDermott** and **Wheatstraw** Aug. 30 from 9:30 'til 1:00 to benefit **Women's Community Health**. Admission will be \$2.50; a good time is free. Call (617) 547-2302 for further information . . . For those who can sport a bathing suit with ease, the **Club Baths of Boston** is still taking in applications for contestants. To enter you must fill in an application form and submit a full length picture. Applications can be had at **Together** and the **Club Baths** on LaGrange St. I thought perhaps I would enter, sporting nothing, to take the "Most Original Costume" award . . . If the

air-conditioning doesn't keep you cool at the **Citadel's Women's Lounge**, then the thousand rainbows from the mirrored ball high above the dance floor, will . . . **The Gay Men's Center** holds their monthly coffeehouse, Aug. 28 at 7:30, at 36 Bromfield St. A usual evening of delightful coffee, tea, and . . . Did you join in the **Midsummer Night's Dreams** at the **Fort Hill Faggot** party? So then, what did you do while others alighted on the Hill? . . . **G.R.A.C.** begins its third year of rolling balls down the alley, knocking down ten with one blow, and all that other fun connected with bowling for men and women. Sept. 13, 7:30 at **1260 Boylston**. Keep tuned for further information . . . **Cassandra Dixon** joins our masthead as the classified advertising manager. Formerly in Vermont at **Marlborough College**, she is now in Boston with us . . . If you'd like to leave old Boston behind for a moment, I've got some more information. **Old Lady Blue Jeans** is a Lesbian Distributing Process providing graphics, music, photography, fiction, and more and more again. For women only, their products are available by writing them c/o **VWU**, 200 Main St., Northampton, MA 01060 . . . As the summer fades, not so Provincetown. **The Stage Door**, upstairs at the **Post Office Cafe** on 303 Commercial St., hosts the **Burgandies** from Aug. 24 to Labor Day. Sept. 1 **Joe Marsiell** arrives. He is the acclaimed star of the New York production and film of "Jacques Brel." And continuing nightly at 11:00, **The Boys in the Band** play reading until Labor Day . . . **Sylvia Sidney** is at the **Back Street** for one performance only in Provincetown. The Aug. 28, 5:00 show benefits **Fag Rag** and **The Good Gay Poets** . . . **Nancy Ryan** and **Donna Price** perform to benefit the **Women's Center** in Provincetown, Aug. 26 in the **Sister's Bar** from 8:00 to 1:00 . . . That's all, folks.

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THE GAY GUY'S GUIDE



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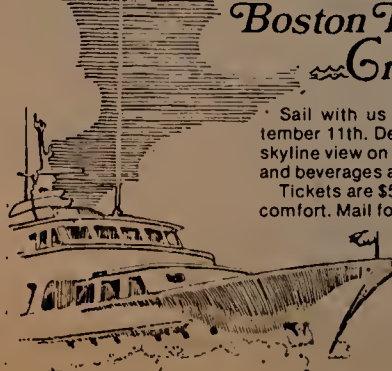
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Boston Harbor Cruise



Sail with us on a gala three hour moonlight cruise September 11th. Depart at 8:30 for a pleasant island and Boston skyline view on ship. Return at 11:30. Dance, and enjoy snacks and beverages at the bar or B.Y.O.B.
Tickets are \$5.00 and are limited to 125 people for spacious comfort. Mail for yours with a check or money order to:
The GAY MEN'S CENTER
36 Bromfield St. Room 310 Boston, Ma. 02108

Page 14 • GCN, August 28, 1976

I am gay and am sentenced at Menard Prison. I would like to know more about the gay movement and am interested in corresponding with gay people. Gerald Way, C-232, Box 711, Menard, IL 62259.

Hello; My name is Ray Conrad, #029459. I am white, 26 years old and have been in prison for 6 1/2 years. I would like to hear from other gays before I am paroled in Sept. or Oct. P.O. Box 747, Starke, FL 32091.

I would like to correspond with a GBF. I am 23 and like all sports. Write: Claudetta Washington, Box 1505, PeWee Valley, KY 40056.

I am presently incarcerated at the Florida State Prison, Starke, Fla. In December of 1973, I was convicted of armed robbery and was sentenced to a long prison term. But more humiliating than a thousand shames and deceptions is to write and find out that people on the outside have very little concern about us and seem to look down on people like myself. There are many of us here that have a very large and warm capacity for people. I'd like to know that even though I am confined, I am still considered human by those on the outside. Thank you. Joe Wallis Holley, #0Y0296, P.O. Box 747, 16-2205, Starke, FL 32091.

I am a lonely gay prisoner in the Menard Psychiatric Center and I'd like to write to gays. Larry Beerli, C-310, Box 711, Menard, IL 62259.

I'm now serving time in the Southern Ohio Correctional Facilities. I have very little communications with the outside world and I would like to correspond with any gay male, pen-pal. Thank you. Errin Jackson 143-161, P.O. Box 787, Lucasville, OH 45648.

I'd like hearing from gays on the outside world who could bring a little joy into my world of ugliness. David Bruce, 335 6th Ave., S.E. (Calgary Remand Center), Calgary, Alberta, Canada. T2T 4V1

SUBSCRIBE

Gay Community News



Roommates

roommate wanted ipswich

GWM, 28, seeks same to share apt. should be responsible, considerate, & clean. NO DRUGS, 4 minutes from RR station, off-street parking. Please call Neil at 356-0265 eves only, 8pm to 10pm.

COMMUNAL CITY LIVING

We are the Fort Hill Faggots, 20 men living in 5 houses, we own and manage our houses. Do you have energy to put into building a gay environment? Two houses now have openings — call 442-6029 or 440-8551



3 L/F looking for 1 more to share well-located Cambridge apt. Private, political, easy-going, into arts, health-care, rent \$78 & util. 492-5220.

2 GM seek 3rd to share a large 5 room apt. on Beacon Hill, own room, possible off st. parking, \$100/month, call James 723-4071, 8am-3pm, person must be financially responsible.

Brockton-rmmt wanted to share lg lux apt with pool etc. Close to rt 24 and mall. Prefer prof male under 35, G, Bi, or S OK, but must be str aprng. Write P.O. Box 2071, Brockton, MA 02403.

GM seeks responsible roommate So. End cond. 7:30-8:00 a.m. or after 6 p.m. please: 428-1837.

AN INSTANT CLAN

GWM, 23, Br/Bi, 5'10", 170, attr. seeks stu./prof. GWM(s) to share apt. Pref. Bay or Hill starting soon. Have ex. stereo, some furn., apps, fln. indp. You? Geo. Androvette, 49 Manchester St., Man., NH 03101 is me. Write!

Woman needed to fill collective household committed to social change. Write or phone 45 Larch St., Prov. RI (401) 521-0617.

2 GM seek GM or GF to share 3 bdr house in Allston. Nice yard, porch, fireplace, wash-dri, etc. Call 787-9159 eves before 11 p.m.

Camb law school area; male graduate student has 2 bdr apt. to share as of Sept. 1. Serious student or career person interested in clean, quiet environment preferred. Rent \$105.00 (ht. & hw.). 661-7617.

An outwardly straight, responsible male roommate, 26-30 sought for airy, spacious 2 bdrm. apt. in Brookline w/ male (engineer/photographer). Attractive area nr. Coolidge Corner. Own sunny rm., wood floors, huge kitchen, darkroom plus small bio. lab. Pets-ok. Relaxed atmosphere. \$132 incl. heat & util. Avail. Sept. 1. Into classical music, ecology, bicycling. Tel. 734-0618.

GM, 26, needs same for Sept. 1 or before for lg 2 bdrm Myrtle St., Beacon Hill apt. Prefer non-smoke, stable worker. Rent \$125/mo. ea. plus util (ht & hw incl.). Call Harvey at 742-5187 after 2:30 p.m. M-F.

AMHERST, MASS. 01002

Communal living big farmhouse, Rte. 202, vegies, gay males welcome. Strong support group. \$85. Box 723. Tel. (617) 544-3362.

GM 20 seeks roommate & apartment in Boston area. Max \$150/mo. Into music, travel, theatre, animals, meditation, vegetarian & diverse social activity. Call Russell, 782-4094.

Responsible Gay Woman wanted for Belmont house on MBTA line with 3 others. Sept. 1. No pets, \$80 plus. 484-5935.

GWM, 29, seeks roommate(s) for house in Winthrop. Own room, total privileges. All utils. incld. 846-5530. \$110/mo. Not a sex ad.

GM, 23, seeks person to look for 2 bdrm apt in Boston area. I have cat. Am vegetarian. Seek mature, honest person who has good job. Object is to save money. Will live in any safe part of Boston. For Sept. 1. GCN Box 654.

4 Bedroom apt., Camb., 2 F & 1 M looking for 3rd woman roommate. 354-2854, ask for Ralphie or Beth.

GM printmaker, counselor, interested in sharing living space with other GM or F looking for small group gay artists supportive, exploring arts. Start Sept.. Max \$90. Write GCN Box 659.

2 gm seek roommate to share sunny Beacon Hill apt. Nice rm. \$110 & util. Available Sept. 1. Call 523-0525.

Male to share 6th floor apartment near Central Sq. \$150/mo. incl. util. Great view of Boston. Call Joe, 492-0056. Keep trying.

GM seeks respon. rmmt. to share Beacon Hill apt. June 20-Aug. 1. Own bdrm. \$192-93 plus util./6 wks., or \$128.62 plus util./4 wks. Message: 742-3619.

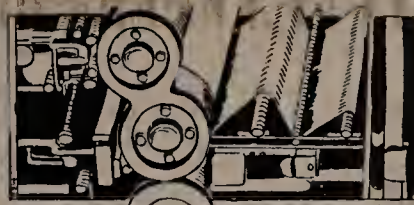
Miscellaneous

GCN is in desperate need of an adding machine. Any information leading to the donation or cheap purchase of a machine will be greatly appreciated. Please call 426-4469.

HOUSING BIAS

GCN seeks personal accounts of discrimination (including "screening procedures" against single/elderly/gay people, especially by government assisted projects. Anonymity in article assured if you want. Please write J. Davis, GCN Box 669.

GCN has no control over classified advertisements. We cannot assure you that your inquiry will be answered or that the product or service is accurately presented.



COME JOIN THE FOLDING, STUFFING AND SEALING EXTRAVAGANZA, Friday evenings at GCN. It's not as much fun as a parade, but you don't have to worry if it rains or not. You may even make a lasting friendship. Come anytime between 4 p.m. and 8 p.m. at the GCN office, 22 Bromfield St., Boston. Ask for George. We need you.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymm sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Houggen, pastor. Office 523-7664. All persons are welcome.

LESBIAN WOMEN

Visiting Fla.? Contact Sarasota D.O.B. P.O. Box 15621, Sarasota, FL 33579 or call (813) 924-8968.

Organizations

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109, (206) 282-5798. Membership \$5.00.

LUTHERANS

ALC, LCA and Mo. Uniting for justice, love, understanding in our church. Lutherans concerned (for gay people) Box B-19114A, Los Angeles, CA 90019.

GAY FICTION SEMINAR

Weekly reading/rap group begins Sept. 22 at Gay Men's Center. Wilde, Forster, Warren, Hobson, Rechy, Selby, Baldwin, et. al. For info call Jonathan Cross at 227-2484. 8-8 please.

JOIN DIGNITY

Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

GODDARD-CAMBRIDGE GRADUATE PROGRAM IN SOCIAL CHANGE.

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All people interested in helping to publicize the August 26 Women's March are invited to weekly meetings at the Cambridge Women's Center, 46 Pleasant St. at 7:30. For more information call 648-4819.

NAT'L GAY PRISONERS COALITION would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, US Prison, Lewisburg, PA 17837. (Chairman of the National Gay Prisoners Coalition.)

Publications



WIN MAGAZINE

Peace and freedom through non-violent action. Subscription \$7/yr. WIN, Box 547, Rifton, N.Y. 12471.

GAY SCENE — The monthly picture entertainment newspaper. Features Gay Movement news, Articles, Reviews, Personals, Nude Centerfold, plus more interesting features. \$8 for 12 issues. Send \$1 for sample copy. Mailed in plain brown envelope. REGIMENT, C/O GALLERY THREE ENT., BOX 247, GRAND CENTRAL ST., NYC 10017.

News from the North! Subscribe to the Maine Gay Task Force Newsletter, a monthly journal of gay and feminist news and opinion from the Pine Tree State, \$4/yr. Sent in sealed, unmarked envelopes. Make checks payable to MGTFF Newsletter, Box 4542, Portland, Maine 04112.

Europe's Favorite Gay Newspaper has something for you! Handsome Studs, Tender Chicken, and lots of Male Nudes! Plus 100's of "Outrageously Personal" Classified Ads from Gay Guys around the world! Turn on with the Amsterdam Gayzette (International Gay Newspaper.) Send \$1.00 for BIG current edition. AMSTERDAM GAYZETTE, Dept.-GCN, 704 Santa Monica Boulevard, Santa Monica, CA 90401.

MONDAYS

10-11 am — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston; (617) 542-6075
5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge
8:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., Worcester
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438
7 pm — Parents of Gays, HCHS, 80 Boylston St., Boston; (617) 542-6075
7 pm — Rap Group, 83 Chapin Ave., Providence, RI
7 pm — GRAC basketball, YMCU, 48 Boylston St., Boston
7 pm — Gay Women's Rap Group, at Another Way, 64 Chandler St., Worcester, Ma. 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173
7:30-9:30 pm — Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford
7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center
7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Boston, Rm. 323.
8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement; (617) 354-8807
8 pm — Lesbian Rap at Women's Center, 215 Park St., NH
8 pm — GPC business meeting, Columbia U., Furnald Basement, Broadway at 115th St.
8-9 pm — "None of the Above," WWUH-FM (91.3) Hartford, Conn. (203) 728-0653
8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646
8:30 pm — Alcoholics Together, 83 Chapin Ave., Providence, RI
9 pm — Gay discussion group, Columbia U., Furnald Basement, Broadway at 115th St.

TUESDAYS

1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI
6:30-10 — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., Worcester
8:45 pm — GRAC Swimming, Lindemann Cnt., Hurley Bldg., Sanford St., Gov't Cnt., Boston
7 pm — Pot luck supper at Resurrection House, 5 Junction St., Providence, RI
7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323, Boaton
8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY
8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield
8 pm — Gay Way Radio, WBUR, 90.9 FM
8 pm — Rap Group for gay men, CSMH, 70 Charles St., Boston
8-9:30 pm — TGC Drop-In Center for Men, Room L-23, Curtis Hall, Tufts

everyweek

8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI; 231-5853
8:30 pm — Gay Alliance at Yale, rap session, Bingham Hall, Rm. B-8, 436-8945
9:30 pm — Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts
9:30 pm — TGC meeting, Laminan Lounge, East Hall, Tufts, Medford

WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone
12-8 pm — Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide
8:30-10 pm — Gay Health Night at Fenway Community Health Center; 267-7573
8:30-10 pm — Clark Gay People Drop-In Center, 148 Wright Hall, Clark U., Worcester
7 pm — Men's Rap Group, 64 Chandler St., Worcester, MA. Call 756-0730
7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173
7 pm — Religious Dialogue at MCC, 63 Chapin Ave., Providence, RI
7 pm — Liberation Rap Group; (617) 756-0730
7 pm — Framlingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framlingham, MA 01701
7:30 pm — MCC Merrimack Valley rap/discussion group, Box 750, Haverhill, MA 01830; 374-8905
8:30 pm — Alcoholics Together, St. John the Evangelist Church, 33 Bowdoin St., Boston
8:30-10 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford
9-12 pm — Gay Social, Columbia U., Furnald Basement, Broadway at 115th St.
10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common
6:45 pm — GRAC Swimming, see Tuesdays
6:50 pm — GRAC Modern Dance Class, Lindemann Cnt., Hurley Bldg., Sanford St., Gov't Cnt., Boston

7 pm — Alcoholics Together, 64 Chandler St., Worcester, MA 756-0730
7 pm — Gay drop-in coffeehouse at Scarborough Fair room of the College Union, Salem College, Salem, MA
7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438
7 pm — Yale Lesbian Caucus, Bingham Hall, Rm. B-8; 436-8945
7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA
7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center
8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210
8 pm — Coming Out Rap, Gay Men's Center, 36 Bromfield St., Boston
8 pm — Lesbian Liberation meeting, Women's Center, 48 Pleasant St., Cambridge
8 pm — KALOS, Hartford, CT; 568-2656
8 pm — Lesbian Mothers group; 48 Pleasant St., Cambridge, MA; (617) 354-8807
8 pm — HUM meets, Box 262, Fitchburg, MA 01420
8:15 pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston
8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center
8:30 pm — Gay Alliance at Yale, general meeting, Dwight Hall Library; 436-8945
8:30 pm — Lesbian Alcoholics, HCHS, 80 Boylston St., Rm. 842, Boston
8:30 pm — New Haven Gay Alliance, Dwight Hall Library, Old Campus at Yale
9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston
9:30-10:30 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

5-7 pm — GRAC basketball, Lindemann Cnt., Hurley Bldg., Sanford St., Gov't Cnt., Boston
7 pm — Alcoholics Together, Worcester; 756-0730, 754-7817
7:30 pm — Rap group for men and women, MGTFF 193 Middle St., Portland, ME
7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415
8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford

8 pm — Health Clinic, Burbank Hospital, Fitchburg, MA
8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston
9 pm — Coffeehouse, 64 Chandler St., Worcester
9 pm — B'nai Haskalah, Gay Jewish services, doors open 8:30, 131 Cambridge St., Boston; 265-6409

SATURDAYS

1 pm — GRAC soccer, Hatch Shell, Esplanade, Boston. For info call 289-7678
8 pm — East Conn. Gay Alliance; 889-7530
8 pm — MCC/Hartford Drop-In Center, 11 Amity St.
10 pm-3 am — Worcester Hotline, 791-6562

SUNDAYS

10:30 am — "Closet Space," WCAS-AM, (740)
1 pm — MCC Church School, 83 Chapin Ave., Providence, RI
2 pm — GRAC volleyball, Hatch Shell, Esplanade, Boston
2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston
4 pm — MCC/Worcester services at Central Congregation Church, 8 Institute Rd., Worcester
4-6 pm — Gay Women's Group of Providence rap, (401) 831-5184
5 pm — MCC/Boston Bible study group, 131 Cambridge St.; 523-7664
5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6-9 pm — Telegraph Beacon Star — Gay Perspective, WTBS-FM 88.1
6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME
7 pm — MCC worship services, 63 Chapin Ave., Providence, RI
7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 8 pm)
7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)
7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston
7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, CT
7:30 pm — MCC/Hartford, 11 Amity St., Hartford, CT
7:30 pm — "Come Out Tonight," radio WYBC-FM, 94.3, New Haven, CT
8 pm — Cape Cod Women's Liberation Discussion, P-town Drop-In Center, 6 Gosnold St., Provincetown, MA
8-11 pm — GRAC games at GCN, 22 Bromfield St., Boston
10-12 pm — Cambridge Homintern socializing, Blue Parrot, 123 Mt. Auburn St., Cambridge

August 24 thru 29

24 tue

Boston — DOB rap for older women, 7:30pm, 419 Boylston St., Rm. 323.

25 wed

Boston — Come to weekly planning meetings of the "Action Coalition for the Equal Rights Amendment" at 7:30pm. Northeastern University Women's Center, 5 Ell Center, Huntington Ave. Phone: 437-2130.

26 thur

Boston — Women Support Women, woman's day march, noon, Boston Common, to protest crimes against women.

Boston — Gay Men's Center: Coming Out Rap and Radical Politics Group at 7:30pm, 36 Bromfield St.

Boston, MA — GCN lays out the paper every Thursday, and we need help in the afternoon with copy reading and correcting and paste-up, from 12-4, 22 Bromfield St.

27 fri

Boston — Today and every Friday GCN invites all caring souls to lend a hand mailing GCN subscriptions, no experience needed, just time. Come to 22 Bromfield St. between 4:30 and 8; for directions call 426-4469.

Boston — Gay Men's Center Coffee house comfort at 8 pm 36 Bromfield St.

28 sat

New Haven, CT — Women's Equality Day, today and Sunday at New Haven Green 1-5 pm, Women's Liberation Center Dance 148 Orange St. 8pm, today.

29 sun

Provincetown, MA — Cape Cod Women's Liberation hold weekly feminist discussions, 8-10pm, P-town Drop-in Center, 6 Gosnold St.



Galago Moholl.



Submit Calendar items to Calendar Editor, GCN, 22 Bromfield St., Boston, Ma. 02108, by noon on Wednesday prior to publication. Send items EARLY.



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Enclose check or money order payable to "GCN." DO NOT send cash through the mail. All copies sent in sealed, no-peek envelope.

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